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WOMEN AND HOME MISSIONS.

BY WM. S. OWENS, D. D.

MORE than two months ago I was asked to contribute for the MAGAZINE some notes and incidents of a trip to the West in August. Special duties would not allow even a little time to do so, and the topic is now stale. Permit me to give instead an article on the Women of the Church and Home Missions.

If there are women in the country whose hearts are cold when "God and home and native land" are named, they are of the wrong type. Surely they are not in the churches. It is needless to point out why Christian women ought to be deeply interested in the success of Christ's work in our own land; for all that is dear to their hearts depends upon it. Yet it has somehow happened that in nearly all churches, certainly in the United Presbyterian church, the contributions and the active help of women have not been turned in due proportion to the home field, so far at least as the organized missionary effort of the church is concerned. It is well for them to give large support to the mission work abroad. It must not be understood as even hinting that too much has been done in that direction. But "this ought ye to have done and not to leave the other undone" in so large a measure. In the life of our church at present there is no more gratifying sign than the change that is going on in this respect. The day is not far distant when missionary societies and individual women will recognize that Christ's commission to preach the gospel to ALL nations is disobeyed if we drop out of it our own country.

In two different directions the women of our church have already laid earnest hold of home mission work, and in another a new and most interesting venture is soon to begin. The Indian Mission in Oregon was taken up about two years ago, and is now entirely supported by the gifts of women. Two missionaries are now on the reservation. The

last to go out is just beginning his work. Next summer a church building and residence are to be erected. I send with this a recent letter from Mr. Speer, which may well be published in the MAGAZINE.

Another branch of work which may be regarded as fairly started is the employment of women as assistants in important missions, especially in the cities. Readers of the MAGAZINE are familiar with what has been already done in this way. For many years I have been persuaded that the problem of city evangelization can never be solved witho largely calling into exercise the gifts of Christian women, and that many of our mission stations could be made self-supporting in half the time by the same agency. In this direction lies a sphere of action for women which promises grand results for Christ and his church. Let there be no backward steps. Our church is not fully prepared, perhaps, to move ahead rapidly with such work, but year by year the interest in it is growing. The Board of Home Missions has far more applications for women missionaries than they can venture to recommend to the Women's Board. The latter Board has recently agreed to assume support of three such workers. One goes to Indianapolis; one is reserved for Salt Lake City, if needed there; the location of the third is yet to be decided.

Salt Lake City! Yes, it's a fact that the women of our church are to plant and build a congregation in the hot-bed of Mormonism. That is an interesting thing in itself, but to me specially interesting because it marks the beginning of a third branch of home mission work —the support of special missions. Indian work is peculiar and restricted. The employment of women is something never before connected with missions in the home field, and is yet largely an experiment. But the assumption of responsibility for the founding and care of a congregation of the same class as the Home Board has all along had in charge brings the women of the church right into the heart of our ordinary operations. Salt Lake City will be successfully occupied, please God. We cannot name the missionary yet, but the Lord has named him and will send him. It will be the first, but I hope not the last congregagation established by United Presbyterian women.

In all these three forms of effort, then, we can see that United Presbyterian women have begun to take active interest in the home field and its needs. We welcome their co-operation, and will be glad to share with them both the rewards and the toils of this noble service for Christ and humanity.

WAPINITIA, OREGON, Dec. 18.

DR. W. S. OWENS:

DEAR BROTHER:—I have spent two very busy months in Oregon, the first ten days of which were occupied very pleasantly in the meetings of Oregon Presbytery and the Synod of the Pacific, forming many new, and renewing some old, acquaintances. My first Sabbath on the Reservation I spent with Brother Alter.

The first Sabbath here I was met by an audience of nearly fifty, which soon increased to 130 or a little more, the full capacity of the school-room in which we meet. The Sabbath-school numbers about seventy more than I am able to secure teachers for. Besides Mr. and Mrs. McCoy, there is only one other government employee who will give any assistance in the work. We will need a church building before it can be erected, for the school-room is ill-suited in many ways.

I would feel like getting rough lumber and putting up a temporary building for our meetings, which could afterwards be

used in the permanent buildings, but I find it might have a bad effect upon the Indians. They are expecting to see a fine big "church house" and would be disappointed, possibly offended, to see a rough building. I find little can be done toward building, or even getting out lumber, before spring. I am putting up a temporary dwelling-house for my family which will answer our purpose next summer till there is time to build greater. I will have to go outside the Reserve to secure the better grades of lumber needed, for, with the government machinery here, the work will be very slow and unsatisfactory. I can, however, get my rough lumber on the Reserve.

I have met with reasonable encouragement in the work. The prominent members of the tribe attend punctually and show considerable interest. They tell me they want to know all that the Bible has to say. They like to talk a while after I have done preaching and sometimes ask questions. The second chief wanted to know if in heaven the whites and Indians would live together as they do in this world. When I replied that all who took Jesus as their Saviour, whether whites or Indians, He would take home to his father's house or heaven, and when there we would all understand each other without an interpreter, there was a general response of approval from all parts of the audience. The only one to dissent from this was a man who claims to be a prophet and seems afraid of losing his office if this new doctrine is accepted.

I feel more than ever before the need of the Spirit of God to teach how and what to speak.

With fraternal regards, I am,

Sincerely Yours, J. A. SPEER.

WARM SPRINGS MISSION.

I wonder if our friends are not a little puzzled sometimes to know how to locate our Indians on the Reservation. The Warm Springs and Wascos are two different tribes, though located on the same reservation, and under control of the same agent. Our Warm Springs Indians live on the northern part of the Reservation, their central point being Sinomasho where a Government school is situated and where Mr. Speer is planning to build his new home and church. Twenty mile south of Sinomasho is Warm Springs Agency, around which the Wascos radiate, the headquarters of the agent and employes, and where another school is located for the Wasco and Piute children. On a hill overlooking the Agency the government has set aside two acres of ground for mission purposes. Here is our home, and although in the midst of "Sage Brush Desert" our yard illustrates the fact that fruit trees will grow too if well cared for, and our eyes will rest gratefully on the green foliage, for the hills here, which are never green, shut off the mountains from our view.

Thanksgiving was a red letter day to us all. Our little chapel, which had been undergoing repairs for weeks, was almost completed, and we were to occupy it for the first time on that day. It looked fairer in our eyes than many a costlier edifice, and our hearts found grateful expression in song and prayer. Mr Speer spoke to us, and tho' gratitude is not of native growth in the Indians breast (traditions and legends to the contrary,) the cultivation of that virtue on this occasion was evident in their faces.

The interior of the church has everything now to make it comfortable. We pass from the vestibule into the audience room through double doors. On looking around no trace of the old building is visible; a dark wainscot lines the room

reaching to the windows, the walls and ceiling are neatly papered; the rostrum has been built in an alcove at the rear of the church, thus adding beauty and space to the audience room. A pretty carpet, chairs and pulpit complete the furnishing of the rostrum. A substantial matting covers the aisles; new shades soften the light from the windows. Above us, suspended from the ceiling, two large Rochester lamps lend a cheerful glow to the cozy appartment. Our Indians will not be slow to note all these changes, and as they look upon it, thoughts of peace, purity and a longing for better things will fill their hearts. And so we re-dedicate it with our prayers, praying that these temporal things may draw the sin-darkened souls Godward, and that they may look forward in faith to that Eternal Home whose builder and maker is God.

On last Sabbath nearly all of the members were present at communion; sixteen young people united with the church. A number of them were Piutes, the first accessions from that tribe. We will complete the organization of a Y. P. S. C. E. shortly. Over twenty have been enrolled as active members.

Christmas is here, and we look out over snow-covered hills, unbroken save for the ubiquitous sage brush, and we try to keep back the home sick longing for old associations and a sight of our dear little boy two thousand miles away who awaits our coming in the spring; and then we look above the clouds of earth, and rejoice in the memory and assurance of Him who has said, "Lo, I am with you alway."

With the season's greetings and good wishes for the year before us,

Yours for the cause,

JEANNETTE C. ALTER,

Warm Springs Oregon, Dec. 25, 91.

DAWARKA NATH MUKERJEE. *

BY CYNTHIA E. WILSON.

The subject of this sketch was born in Calcutta, India, in the year 1822, sometime in July or August; in the caste of Koolin Brahmins. It was about this time that Dr. Duff, whose influence in India has been so far-reaching for good, commenced his great educational work in Calcutta. Young Mukerjee entered this school when he was six years of age, and studied almost continuously in it for eighteen years. He came out a finished scholar in Bengalee and English, Sanskrit and Urdu. He was early impressed with the truth and beauty of Christianity and asked for baptism when he was eighteen years old, but was not permitted to make a profession of his faith in Christ until ten years later.

His father was a learned professor in William's College, Calcutta, and a bigoted Hindu. He was anxious for his son to become well educated, but was very angry when he learned he wished to embrace Christianity. He immediately removed him from school and sent him to live with his father-in-law in Serampur. For young Mukerjee, like most of the Indian youth, was already betrothed, and to stop this nonsense was married and sent where he could be kept like a prisoner. There every effort was made to induce him to drink, and he was forced to listen to evil songs and witness the dancing of hired Nautch girls. In this manner they sought to destroy his character with the hope that he would lose all desire to become a Christian. He

* See Picture—in Dr. Gordon's "Our India Mission," P. 233.

prayed to God constantly to keep him from these evils, and stood aloof from them as much as possible. After keeping him in Serampur a year, he was taken back to Calcutta and married to wife No. 2, the daughter of a wealthy man, and then was permitted to return to school supposing he was cured of his foolish notions.

For about ten years after this he remained cold and indifferent to Christianity and Hinduism, and was not aroused until a companion cousin, whom he very much loved and who was strongly inclined to Christianity, was stricken with cholera and in three hours was a corpse. Before dying he was hurried off to the banks of the Ganges, and was urged by his friends to look at it and drink some of its water, but he steadfastly refused, saying, "I am a Christian, I have no faith in the goddess Gunga." Young Mukerjee was deeply impressed with his cousin's sudden death and faith in Christ, and resolved at once to confess Christ lest he too should be carried away without an opportunity to confess Him. So the next day he went to Dr. Duff and asked for baptism. He was told to try and persuade his wife to come out with him, and his baptism was deferred a while. It was no easy matter to get a wife away from a house full of relatives where it is considered improper for a man to speak to his wife before others, and where the mothers-in-law keeps such strict rule over her daughters-in-law, that they are never permitted to go outside the walls of the court unaccompanied by some trusted aged friend or relative. So after much prayer and effort, he succeeded in hiring an old woman, who lived on the same street, and on good terms with the family, to bring her to a friend's house, where he was secreted and then he drove her in a closed conveyance to the Mission compound. As soon as the news of her escape reached the friends, they gathered in an angry mob around the mission house. They broke in the windows and with loud cries and threats demanded the converts. They were not allowed to *force* them to return, but they succeeded in persuading the wife to return with them and he was made an outcast. His friends, after keeping her a little while, sent her home to her parents fearing defilement by keeping the wife of an outcast; and they, too, after a year, unwilling to be responsible for her and her two children's support, gave her permission to go to her husband. He had been baptized a little while after she left and found a home in the mission compound. He kindly took her and the children in and treated them so well that, after a few years, she herself was converted and asked for baptism.

As soon as he was baptized, wife No. 2 claimed a divorce from him, and he was not allowed to see her afterwards. By the wife No. 1, he had a family of four sons and six daughters, of which only three daughters survive them. Two of these are married to men in good positions, and are now living in Lahore.

The third, Kamal Moi Mukerjee, (now supported by Fourth church, Allegheny,) is still single and is our loving, faithful head-teacher of the Girl's Schools, Gujranwala. Their mother was married at nine years of age and was nine years younger than their father. She died of typhoid fever, July 19th, 1887. Kamal Moi speaks with gratitude of her careful training of her children in modesty, neatness, and good morals; also of her calm trust and hope in Jesus on her death-bed, by which she comforted her sad heart. During the mutiny her faith in God's care over her and her little ones was sorely tried. They were then living in Janupur, a few miles North of Benares, and were in the employ of a German missionary, named Roiter. These missionaries were dragged away to be killed, but the mutineers

finally concluded to spare them lest they bring on a war with the Germans.

When the mutiny broke out Mr. Mukerjee was away at Benares on business, and his poor wife and three children alone at home. She was quite ignorant of the place or country, and when some friendly natives told her the massacre had commenced and she must flee for her life, she knew not which way to go and took the course of danger. A heathen relative took pity on her and the children and fed and concealed them for three days and nights in his own house. Then on account of his wife's fears and hard-heartedness, he had to turn them out. She then succeeded in hiring a cart-man to take them to Benares, though obliged to meet many of their enemies. But the same God who had watched over them through former years now heard their prayers, and that of the anxious, distracted husband, and brought them together in safety. She managed to conceal 300 rupees worth of jewelry in her hair on her escape, but their house and books were burnt. They then went to Calcutta for safety till the mutiny was over. Mr. Mukerjee afterwards served in the Church of England mission until 1874 when he was employed as head-master in our Mission Boy's School Sialkot. In this capacity he served our mission for eight years in Sialkot and Jhelum. Then their daughter being employed as Zenana worker in Gujranwala, the family removed thither, and he was made a Bible teacher in the Boy's school and a Bazar preacher in the city. He was also elected a ruling elder in the congregation, and performed his duties faithfully as long as he was able, often taking the preaching service. He died after but three days illness on Oct. 31, 1890, and was laid to rest beside his wife in the beautiful little cemetery of Gujranwala.

The congregation, the mission, his children and many friends heard of his departure with sadness, feeling that a great and good man had been called from our midst. Though unconscious in his last hours, yet we know by his upright life and loving faith in Christ, and his frequent longing to go home to Him, that he has only gone before, and we shall meet him in heaven. To his single daughter, Kamal Moi, the separation was deeply felt, and loss almost irreparable. He was her life-long teacher and friend, companion and guide, she having known no other. He had given her an education equal to a college education, making her proficient in five or six different tongues. We have never known a more affectionate and devoted daughter. Her parent's comfort and happiness were always first considered, often concealing her own weariness or worries from them lest they might be overworried or grieved.

And now, in closing, a few words about the Koolin Brahmins. They originated by three or four families of Brahmins (the Mukerjees, Chatterjees, Banarjees, etc.,) vowing to give their sons and daughters in marriage only to those within their own circle. But other Brahmins, wanting to raise the dignity of their caste, offered their daughters in marriage to their sons, and gave large dowries with them. The caste being small and limited in number, cannot supply single husbands to all. So they are pressed to take many wives, the fathers giving large dowries supporting the daughters in their own homes after marriage, where they receive occasional visits from their husbands. Some very young girls are given to very old men, and some men have been made the husbands of several wives. We recently read of one Koolin Brahmin, over sixty years of age, being married to six sisters at one time, ranging in years from three to twenty-three, who submitted to their fate in gloomy silence. He received also a dowry of rupees three hundred.

THE LAST SUTTEE.

Written by Mrs. M. W. Carman, of Mumford, N. Y., and read by Miss McArthur at the Praise Offering gathering.

(BEN-CARM.)

High noon! how clear and sharp Ghant's frowning crests,
Outline themselves on Krishna's molten breast!

Tall mango trees their lurid shadows throw,
Of mammoth leaves, in sultry vales below.

Yon carven Eastern gateway seems to spring
From out the hazy mountain's ragged rim.

Close by, a mimic temple, frescoed o'er
With myths. What staring monsters they adore!

Within these stone-and-iron cages cast,
The tutelary gods are prisoned fast.

Lest worshippers should tempt their feet to stray,
Beyond these sacred grottoes, far away.

There Brahma holds a shapeless ebon cow;
A hundred Pagans at his feet low bow.

The fiery face of Vishnu plain doth show
Acquaintance with the wine cup's ruby glow.

Old Siva, with his six superfluous hands,
Not knowing what to do with two, expands

His writhing serpents' sinuate folds, and waves
Triumphant, deadly fangs, o'er slimy caves.

We mount this flight of rock-cut steps, but while
Midway, we pause before a curious pile,

O'er hung by banners of the tamarind leaves,
Through which the sunlight sifting, quaintly weaves,

A dancing image of the gleaming lamps,
Which burn perpetual, in Parvati's camps.

Ah! here blind Superstition once held sway!
An Indian man of rank, late passed away,

And on this self-same spot, the widow, true
To their belief and custom, quick withdrew,

From loving friends, who tuned the lute and zel,
Which echoed sweet throughout the whispering dell,

To immolate herself upon the tomb
Of her dead lord, within the shadowy gloom,

Of teak and pepal groves, while huma flies
Far, far above her in the dreamy skies.

The Samour rises: 'tis the early dusk
When, like a queen arrayed, from her kiosk,

She firm advances; not a murmurous wail
Flutters the sombrous windings of her veil.

And *see!* she falters not; with stately tread
Ascends the pyre, whereon her cherished dead

In solemn stillness lies; no tremor there.
Shall *her* heart fail? No! yet in dumb despair,

Herself her limbs compose, and, face to face,
She yields her frame to Yama's fell embrace.

The hideous kerna sounds; loud, bigots yell,
And trumpets blare—*this*, THIS. her funeral knell.

The crackling flames hiss round her like forked tongues
Of countless vipers, while the frenzied throngs

Drown with the tam-tam's roll her piteous cries,
'Till, stifled by the smoke, she swoons *and dies.*

* * * * * *

Now all is hushed, and soft the bul-bul sings,
While huma, balancing upon bright wings,

Anear the pile doth sweep, then tirelessly
Again mounts up to opal-azure sky.

Strong is thy creed, O! Hindu devotee,
Fearless to penetrate the mystery

Which in the wisdom of the Great Unknown,
Occult doth lie, nor yet to mortal shown.

Thou art the last, *last* victim, noble dame!
None else may share with thee this doubtful fame.

For England's strong right arm—*thrice blessed day!*
This cruel rite, for aye, hath swept away.

GLOSSARY.

BRAHMA—First person in the Hindu triad; the creator.

VISHNU—The second person; the preserver or redeemer.

SIVA—The third person, or destroyer.

ZEL—a musical instrument.

HUMA—A bird, fabled never to alight but continually to soar among the clouds.

SAMOUR—A soft, depressing wind.

KIOSK—A summer-house.

YAMA—The Hindu genius of death, corresponding with Mors among the Greeks and Romans.

KERNA—A trumpet heard for several miles.

TAM-TAM—(Synonomous with tom-tom) a flat drum.

BUL-BUL—The Oriental nightingale.

"We may look through all the Shasters and Vedas of the Hindus, the Koran of the Mahomedans, the laws of the Greeks, the Code of the Roman age, the Talmud of the Jew, and not in one single line or page shall we find a vestige or trace of that tenderness, compassion, or sympathy for the wrongs and oppressions, trials and sorrows of earth, which the Bible evidences in almost every page."

THE FIELD.

It is always profitable, when one has gained the particulars of a subject that engages his attention, to secure one broad general view of the whole, by which the particulars are themselves interpereted, co-ordinated and unified in a single impression. After reading a book, page by page, I have found it advantageous at the end to read again the table of contents, and thus acquire one definite conception of all I have followed out in detail. One may wander in the country at summer-tide, enjoy the meadow, the brook, the gentle hill and the shadow of the forest; but it is from some elevation from which your eye sweeps the whole scene that you detect the inter-relation of each part with every other, and gain an impressive picture of the whole. So with the subject of Christian missions before us. With its individual aspects we are familiar.

Let us now look at the whole field. What is it? The Master says, "The field is the world." All parts and all people are included. No race is so savage and none so cultured as to be excepted. The gospel is for the whole world, and that is a wider field today than when the New Testament was written. Beyond Roman cities and colonies little was then known of the world. It is not four hundred years since this hemisphere was known. Now explorations are pushed in every quarter of the globe. No parts are unknown save those frozen in by ice, and even against these frozen barriers the energy of modern enterprise is continually precipitated, to force a passage amid those Artic solitudes where no human foot has yet walked.

The population of the universe is said to be about one billion five hundred millions; of these twelve millions five hundred thousand are under the influence of the Gospel; more than one billion of the population have never heard of Christ. Just think of this vast number perishing without the light of the Gospel. But some say that the heathen will be saved without the light of the Gospel, if they live up to the inner light already imparted. The testimony of missionaries is this: they do not live up to their light. They do not seek life through repentance but grovel in lust and personal indulgence. Can we wonder that from these fields we hear the cry "come and help us?" These calls for help are being heard and heeded. There are now many missionary organizations working for the conversion of the world. These are sending out forces and entering every land. The barrier that held back the missionary from his field of labor has gradually been removed. Fields which were formerly closed are now filled with missionary churches and schools, and in places where but a few years since the prison and violent death awaited the missionary, he is now made welcome. The Gospel comes as a new discovery. God is a being to be loved as well as feared. Now since we are Americans it is natural that we have a deep interest in the welfare, present and future, of our own land. Cries for help come to us from within our own doors. Shall we heed the cries from the foreign field and close our ears to the appeals of those who are within our own gates? We call this a Christian land, and in a sense it is. There is not a state whose foundations have not been laid in the shadow of the cross. There is not an institution that has not been touched and illumined by the radiance of the Gospel. Yet it is estimated that "eight thousand families live in shanty boats on the Ohio river, and float from town to town". The most of the men, women and children comprising these families are as ignorant of the Christian religion as any benighted tribes of Africa. This is one evidence out of many of the need of mission work

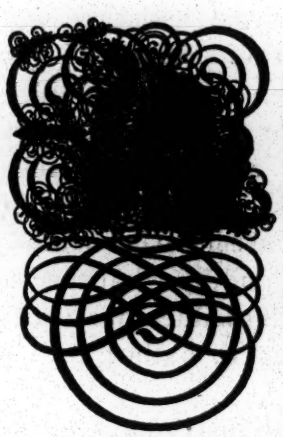
at home. These churchless hosts of the North, the freedmen of the South, the Indians of the West and the vast number coming on from the eastern nations, if left unregenerated, threaten the permanency of our country's peace and prosperity. We say, let America be redeemed for her own sake, as well as for Christ's and the world's sake.

Mrs. C. E. WHITE, Cambridge O.

Missionary Correspondence.

INDIAN WORK.

BY ELIZABETH M. CAMPBELL, SEC'Y.



At a recent meeting of the Women's Board, a letter was received from one of our Allegheny pastors, from which I shall make a few extracts, thus allowing him to tell the story:

On a Sabbath day, not long ago, a lady came to me, at the close of our morning service, and asked if our church did any mission work among the Indians of North America. Being answered affirmatively, she asked me to call upon her sister, Mrs. Caroline A. McClure, who was a patient in a hospital in Pittsburg, and who wished to give some money to this particular work. Upon going to see her, I found that she had been in the hospital three years. After asking a number of questions concerning the work of our church among the Indians, she said: "I have a little money that I want to give you for this work. I have had it three years but did not know where to send it. I am 78 years of age and may die very soon and am glad to have this attended to *now*." Then with difficulty, for she is much crippled, she went to a trunk in the corner of her room and took from it a package, which she handed me. On opening it, I was astonished to find that it contained *five hundred* dollars. When I said; "I do not know how to thank you for such a gift," she replied, "*I do not want any thanks. I am only sorry I have not more to give.*" When asked, "What led you to take such an interest in the Indians?" she replied: "My interest was aroused by the reading of Elliott's biography, and I feel that we as a nation owe to the Indians a debt that we can never repay." Just think of such a lovely offering from one who is *not* a United Presbyterian, but heard of our work through her sister. We shall see that she receives the church papers and our Magazine as long as she lives.

The secretary of this department was very much gratified by receiving a call from a gentleman, one day, not long ago, who wanted to know something of of the work of our Board among the Indians. After giving him all the information she could, he surprised her by handing her fifty dollars, saying: "That is a gift from a member of my congregation who desires it to be used for educational purposes among the Indians and will not allow his name to be known." The kind donor and his faithful pastor will be glad to know that the money has been used in sending the very best Sabbath-school supplies for a year to both mission stations.

The following extracts from the reports of Mr. Alter and Mr. Speer will

give our friends some idea of the work being done. Mr. Alter writes:" We have been occupying our church since Thanksgiving. We have spent, outside of what the Indians have done, $700 on the church and $100 on the parsonage. This however includes the furnishing of the church with chairs and carpets for the pulpit, matting for the aisles, window shades, a table, and two Rochester lamps. We did want to get a new stove but decided to make the old stove do, which we borrowed from the Department. The church looks very neat and the Indians are much pleased with it. We failed to get any paint on it, other things being more needed." (Our Board has sent Mr. Alter a sum of money sufficient to purchase a new stove and do all the necessary painting.) "Our congregations have been good since we got into the church. The Sabbath-school is about as usual. We could have a much larger school if we could get teachers, but it seems impossible to get more than *three* efficient teachers, so that the classes are too large. Prayer-meeting is held regularly every Wednesday evening with a good attendance. We held our communion on last Sabbath. There were present between 80 and 90 communicants. We held meetings from Tuesday evening until Sabbath evening. Brother Speer was with us from Friday till the close. We were cheered with an accession to our membership of sixteen, all young people from the Sabbath-school, nine boys and seven girls and from about twelve years of age to full grown men and women. Seven of them were Piutes, the first of this tribe that has joined the church at this place. Fifteen were baptized. I hesitated about receiving some of them, fearing they might not fully realize what they were doing, but felt as Brother Speer expressed it, "I should be afraid *not* to receive them."

We are making an effort to organize a society of Christian Endeavor and have the names of twenty-one ready to join as active members and eleven as associate members. Will complete the organization soon. All of our new members can read and only two have Bibles of their own." (Application has been made to the Board of Publication for a grant of a sufficient number of Bibles to present every member at each station with a copy.) So much for the work at Sinos masho.

Mr Speer writes from Wapinitia: "I have just returned from assisting Bro. Alter at his communion. He is doing a grand work, in which he is nobly aided by his wife, whose large experience among the Indians gives her a special fitness for the work. I came back to my own field, which seems so far behind, wondering how soon and by what special means the Master will gladden our hearts here by allowing us to gather in the sheaves.

I never in all my ministry have so felt my utter weakness as when I look at this benighted people and wonder what I can say or do in order to bring them under the saving influence of the gospel. But with God all things are possible.

I have met with encouragement beyond my expectation in many ways, but there are so many things to discourage and dishearten. In addition to their naturally benighted and deluded condition, their contact with the white man has been so debasing in its influence as to make it very difficult for a white man to approach many of them without having his motives suspected. If by some means the government could be induced to give over to our church the care of the schools, so that they could be conducted in harmony with the work in the Mission, we could hope for a decided change for the better. Teachers will then be expected to work for the good of the Indian and not merely for government pay. I see in the Mohawk Con-

ference it was advised to abandon the government schools and turn the education of the Indians to the care of the missionaries. Such a change would be the best thing that could happen to us in this Reserve. Another thing I wish to call your attention to is, the appointment of a lady missionary to do special work among the women. My own brief experience convinces me that a lady missionary is a necessity.

Our Board resolved, at its January meeting, to elect a lady to do such work among the Indians as Mr. Alter suggests. The name of a very suitable woman for the work was acted upon, but is not published until after conference with the Home Mission Board and the person chosen. All questions concerning our work among the Indians will be cheerfully answered by Mrs. H. C. (E. M.) Campbell.

LETTER FROM EGYPT.

FRANC MARTIN GIFFEN.

AMERICAN MISSION, CAIRO.
THANKSGIVING EVENING.

DEAR SISTERS IN AMERICA:

I began a letter to the Magazine more than three weeks ago, but things have been too lively here since then to think of writing; even my home letters were neglected. There are only four more days of this month, and my letter was to be sent in November, so I must write now, even if I write without thinking.

Rev. and Mrs. Forman, of the Presbyterian Mission of North India, were with us a little more than two weeks. They intended visiting Palestine, but, on account of the cholera, concluded it was not wise to attempt it. Their boat had gone before they knew there would not be another for three weeks; so they came over here and spent most of their time visiting places of interest in and around Cairo. We enjoyed their stay among us, and feel better acquainted with mission work in India, for their having been with us. A few days after they had gone our missionaries arrived from America. It is not necessary to say how we received them but it is in place to remark that none of us have forgotten how to talk, if some of us are not good writers.

Dr. Henry's only stopped in Cairo long enough to do some necessary shopping. They spent part of one day visiting the pyramids. On the evening of Dr. Harvey's and Miss Thompson's arrival, the girls from the boarding-school welcomed them back with speeches, songs and flowers, and for two or three days people were constantly coming to see them.

Saturday night after their arrival, a reception was held in the chapel below; tea was served and bouquets given to the missionaries. Speeches were made and songs sung by teachers and pupils of the Boy's school, responded to by Drs. Lansing and Harvey. Dr. Harvey's are now on the "Ibis" where they expect to spend the winter.

Sandwiched in among other things last week was the marriage of Ferooza Shenooda, the daughter of our native pastor at Sinoris, to Mr. Nachid Marcus. The groom is a cousin of the bride's father, but marriages between cousins is the rule here instead of the exception. The bride came to Cairo several weeks ago to have her better dresses made. These were furnished by the groom, so don't say anything about extravagance on the part of a poor native pastor, when I tell you of her outfit. Her wedding dress was white china silk trimmed in lace and orange blossoms. She wore white slippers, gloves and veil, and looked as pretty as any bride could wish.

Her other dresses were a pink silk, a light blue silk and a red velvet. The father of the bride gave a dinner to the missionaries and some other friends. It was served in one of the rooms belonging to the girl's boarding school. Refreshments were passed by waiters and not set on the table.

About forty were served at the first table, among them the groom and parents of the bride. The bride did not want to appear so publicly, so ate at the second table with the school girls. We began eating at 1 p. m. and I presume it was after 4 o'clock when all had finished. At a little past 5 o'clock the ceremony was performed in the church. It could not have been much short of an hour in length. The popular idea here is, the longer the ceremony the better it is done. After congratulations by the missionaries and a few immediate friends, the groom went into the chapel below to meet with his friends, and the bride returned to the school.

After a short time the bridal parties, (I say parties because the bride and groom did not go together), proceeded to the groom's house, where supper was served and the evening spent pleasantly. This house was one the groom had furnished a few weeks before the wedding, and it is very well furnished. He has a good position in the post-office, so that they can live very comfortably on his salary. The bride's parents stayed with them a few days, and the groom's mother is still with them, but after a few weeks they will be by themselves, a thing that does not often happen here. May they live long and happily, and be a blessing to those around them.

We have been having so much to do lately. We did not have any special service to-day, not even "Thanksgiving dinner." The English prayer-meeting to-night was a Thanksgiving service. Dr. Watson led the meeting and made appropriate remarks as did others also. We sang Thanksgiving psalms, and Thanksgiving prayers were offered, which we all enjoyed.

LETTER FROM INDIA.

DOINGS OF THE ROMAN CATHOLICS.

ADAH, SIALKOT DIST., Nov. 26, 1891.

MY DEAR FRIENDS:

You will perhaps be interested to hear of the doings of the Roman Catholics in this district, so I shall try to tell you a little about them.

You will perhaps remember that when they began their work in our field, two years ago, the first place attacked was Sialkot district. They have a church and a convent in Sialkot Cantonments, and I suppose it is easy for them to make this station their base of operations. When they first began work among our villages, a number of the Christians flocked to them, attracted by the inducements offered if they became Roman Catholics. But when the priests began to get the people pretty well under their authority, they withdrew many of their favors, and at last, weary of priestly rule, many of our people came back to us.

Recently fresh measures have been set on foot for the overthrow of Protestantism in these regions. Heretofore they have had two principal stations at Daoki where they have a little mud house, and at Adah, where they have built quite a good dwelling. But now they have purchased an old *serai* bungalow at Bhalowali, which they mean to fit up as a residence for one or more of their priests.

Bhalowali is one of our central sta-

tions, many of our Christian villages being within easy reach from that place—at least eight villages containing Christians are within three miles of Bhalowali. So of course we are not glad to have the priests come and settle there. Their intention, is not to work among the heathen, far be it from them! They never go near the Hindus or Mohammedans, nor even the Churas. Their idea is to go among the Protestant Christians and entice them away from their old teachers. I suppose this is easier to do than to make converts from heathenism, and they are evidently very anxious that North India shall not become Protestant. The Bishop recently visited the priests and ordered them to prosecute the work in all the villages that they had visited two years ago, and the priests are beginning to offer fresh inducements of money and clothing to those who will come to them. Our catechist at Sioki was telling us of a visit his village had from a priest.

He came with a native babar, sat down on a *charpai* and the people flocked about him. Our catechist having said something to him that he did not like, he arose and after a few words, said, "What has Martin Sahib ever done for you? I will give milk and food and clothes" &c. Presently he left. Thus he goes from village to village appealing to the avarice of the people, many of whom are wretchedly poor and for whom the temptation is almost irresistible. Those who know the native character, know that avarice is one of its worst defects. Covetousness seems to be stamped into their very being. The great idea in life of most of them seems to be, "How can I better my worldly condition; how can I get more rice—more rupees?" and this spirit seems to cling even to many whom we have reason to believe are true Christians. So when the priest coaxes them to take his presents and become Roman Catholics, it is not to be wondered at that many go to him. Then too the people are so ignorant that many of them cannot understand the difference between Catholicism and Protestantism. They hear that Roman Catholics are Christians, and they do not feel that they are denying Christ or giving up their religion in going to them. We tell them that the priests are teaching them idolatry again, but we know the priest is ready to explain that the crucifix and pictures etc., are not worshipped but are used only as aids to devotion. We may tell the people of the cruelties practiced in early days by Rome on those who followed the teachings of God's word, but we know the priests are ready to deny any such statements, and the people, not being able to read history for themselves, will not know whom to believe. We may tell them that the priests are only giving them presents to induce them to come to them and thus get them into their authority, but that afterwards they will probably try a different plan; that it is not the custom of Rome in other countries to give so freely to the poor, but that they take from them instead. The poor creatures think only of the clothes and presents given and will not believe that in the future there will be any change, and, as before, the priests are ready to deny all our statements.

You will thus have some idea of the difficulties that beset us in our conflict with Romanism. We often compare their former worship of the earthen God, "Bala Shah," with their present worship of the crucifix, and they are obliged to confess that the priests do not teach the gospel, neither do they like to think that they are selling their faith for money.

At Daoki almost all our people have gone to the Roman Catholics. On Sabbath, while we were camped there, a few came to service in the house of the catechist, and afterwards Miss Martin and I and Mariana, our helper, remained to talk with one of the women. Others

came in and listened when suddenly the priest appeared at the door and called his followers out, raising something he had in his hand as if to strike. The women fled like frightened sheep, but I went out and sought an interview with his reverence, to ask an explanation of his conduct. However, he refused to answer me; he would not speak a word, but afterwards he followed us into the house of one of his followers and stood beside us silently.

Yesterday after we arrived in camp here, we went over to the village to see the women, and while we were there, the priest also came and sat at the house of one of his people till we left, when we saw him also leaving. We heard that he had sent them word that a sahib and two Miss Sahibas had come, but that none of his people were to go near us. At night when we were having services in the tent, the priest went to the village and had services there, evidently to keep his people from coming to us, but those who adhere to our teachings came to the service, the women and girls singing a bhajan at the pitch of their voices as they came. They told us they wanted the "father" to know that they were coming to our service. To-night we expect a good number; Miss Martin's little organ and the singing after service forms a great attraction to all. Yesterday when we were talking to the women, an emissary of the priest was standing listening. I suppose he was sent as a spy. However listeners hear no good of themselves, for, in answer to the women's assertion that the gifts of the priests were works of charity giving to the Lord, I gave them a rough sketch of the general character of the Romish church and ended up with a short account of the massacre of St. Bartholomew. But perhaps the man had left before I got so far.

You will understand from this letter the troubles we have in our work here and the peculiar difficulties with which we have to contend. "Our help cometh from the Lord who made heaven and earth." To Him we look for wisdom and guidance, but, dear friends at home, give us your sympathy and your prayers.

Young People's Department.

BOARD OF CHURCH EXTENSION.

THE Board of Home Missions and the Board of Church Extension are sometimes called the twin Boards because their work is so intimately connected. As you have learned, the Home Mission Board establishes mission stations in various sections of our country and assigns a missionary to the field; then follows the work of the Board of Church Extension, that of providing means for the building of a church. Usually a new mission is neither strong in numbers nor in finances, and to build a place of worship without aid would be impossible. It is therefore the duty of the strong to bear the burdens of the weak and extend a helping hand. And we must not regard this only as the call of needy brethren, but as some one has said, "It is the voice of the Lord in his providence." "Build the house, and I will take pleasure in it and I will be glorified."

The benefit derived from securing a

church are not to the mission alone, but to the whole church, as has been proven in many instances where the mission grows into a strong congregation and returns to the Boards of the church each year many times the amount given to it in the days of its weakness.

The Board of Church Extension was established in 1859 and incorporated in 1871 by the Pennsylvania legislature. Its headquarters are in Pittsburg. It is composed of nine members, five ministers and four elders, who serve for a term of three years, and a corresponding secretary, who serves four years. Rev. A. G. Wallace, of Sewickley, Pa., is the corresponding secretary at present. These are elected by the General Assembly and are under its control and direction. Aid is usually given as a donation, but frequently a loan is all that is needed. Special care is given to have the churches comfortable, attractive, and conveniently located, and the Board always insists on provision being made for the Sabbath-school, Young People's meetings and prayer-meetings; and thus, while it discourages extravagance it encourages the erection of a good style of building. Ten years ago 103 congregations were without their own building. This year only 35 are so reported. During the last four years the average payment per year was $38,994. The statistics show that the Board is doing a good work for the church. The receipts for last year were $39,443.39 and the expenditures were $46,547.55, so you see the church did not sustain the work of Church Extension as it should have done, but made it necessary for the Board to draw on a fund which should be reserved for special needs rather than the regular work. The appropriation for the present year is $45,000, and unless the members of our church, old and *young*, make a strong effort to give this amount, many important missions will suffer.

PARSONAGE FUND.—This fund was established a few years ago by the Board of Church Extension to give aid in the erection of homes for our Home missionaries. Its use is restricted to mission congregations, and specially to those who find it most difficult to secure homes for the minister and his family. Very often, when the missionary goes to his new field, he finds it impossible to secure a comfortable home, either because rents are too high, or perhaps rooms cannot be secured at any price. One of our Home missionaries says, "In new fields the building of parsonages is one of the essentials to permanent and successful work. It seems to be a work that should appeal with great force to the women and children of our church. As Mrs. Campbell, our Home secretary, remarks, "What better use can be made of our money than to provide comfortable homes for the women and children of our faithful Home missionaries?"

I hope the members of mission bands will give this special work their thoughtful attention and resolve to give it the hearty support it deserves.

The money for this purpose is always given as a loan at a very low rate of interest, and usually reverts to the treasury again in ten or twelve years.

Rev. Logan's testimony with reference to the Parsonage fund will serve as an illustration of the wisdom of sustaining it. A parsonage was built for him at Portland, Oregon, for which he paid $279 annually. As he was making these payments, the rents in the town increased in every year, so that it would have cost him $225 or $250 more to have secured such a house as the Board had provided for him.

At the end of twelve years the property will be paid for, belong to the congregation, and be secured to the church at large.

The experiences of some of the missionaries before a home was built for them, were very severe and should be

prevented if possible. You will find them recorded in the reports of our Secretaries, and reading them in yonr meetings would certainly rouse many of you to greater efforts in this line of work.

MINISTERIAL RELIEF.—In 1862 the General Assembly established a fund for the support of the aged and infirm ministers, and in 1864 it was made to include the widows of ministers and their families. In 1873 it was changed to a Board of Ministerial Relief, which was incorporated in 1875 by a court of Common Pleas in Philadelphia. Its headquarters are in Philadelphia and Mr. Jas. McCandless, is Treasurer. From special donations this Board has been enabled to establish an endowment fund, and were it not for this fund it could not respond to all the needy calls.

The average salary of our United Presbyterian ministers is $940 per year. Now if our mission-band workers will take their pencils and average this amount to a family of six or eight, and then estimate the cost of boarding, clothing, education and a few incidentals, they will have some idea of the privations that a minister's family has to endure, and understand that "saving for a rainy day" is an impossibility. Until the church pays her ministers larger salaries, the Board of Ministerial Relief will be a necessity. Supplementing scant livings and supplying actual want is its work, and our young people can help in this work if they will, by securing addresses from Mrs. Campbell and ascertaining something of the family recommended. Then you can every year send a nice box or package to this same family, and thereby do much good and establish a bond of sympathy and love which will serve to strengthen you for greater efforts.

QUESTIONS—BOARD OF CHURCH EXTENSION.

1. Why are the Home Board and the Board of Chuch Extension called twin Boards?

2. What is the work of the Board of Church Extension?

3. Why is their work necessary?

4. Whose call are we obeying in helping the Board do its work?

5. What are the benefits derived from this work?

6. When was the Board of Church Extension established? when incorporated; where are its headquarters and who is Corresponding Secretary?

7. Of whom is the Board composed? How elected and under whose control?

8. How does the Board give aid, and what are the requirements with reference to the building?

9. Give statistics proving the wisdom of the work.

10. How does the church stand financially with the Board?

11. What is the appropriation for this year?

12. What will be the result if we fall below that amount?

PARSONAGE FUND.

1. For what purpose is this fund established?

2. Why is it necessary to have such a fund?

3. What does one of our missionaries say with reference to it?

4. What Board has taken this as a special line of work?

5. What does Mrs. C—— say with reference to it?

6. How is the money given in this work?

7. Give Rev. Logan's testimony regarding the building of parsonages.

8. Give three instances of hardships endured by Home missionaries because there was no parsonage for them. (Mrs. Campbell's report in Magazine and Rev. A. G. Wallace's reports.)

MINISTERIAL RELIEF.

1. When was this fund established and for what purpose?

2. When was the Board formed?

3. How was the endowment fund established?

4. How has this fund helped the Board?

5. What is the average salary of the U. P. ministers?

6. Give the result of your calculations on the cost of living for a minister's family.

7. How long will the work of the Board be necessary?

8. How can the young people help in this work? to whom apply?

9. What should be sent and how often?

SUGGESTIONS TO LEADERS.

1. Do not expect too much memory work from your band. If the children can not prepare the above at home, don't scold, don't look dissapointed, but read it to them, then question them, and in this way have a very pleasent and profitable exercise.

2. For the very little folks, the work of the Boards can be made very interesting by taking many incidents of Home mission life as the subject for consideration.

For better understanding of the mission stations, every leader should know the Home mission map which was prepared for the Women's General Missionary Society at its last meeting.

A PLEA FOR HOME MISSIONS.

From every court and by-way,
Where sin and sorrow meet;
From every lane and highway;
From every crowded street;
From every town and city,
From every hill and vale,
Comes up a cry for pity,
A never-ending wail!

O! ye who serve the Master,
Enlisted in His cause,
Would ye speed on the faster
The triumph of his laws?
Go, then, with succor speedy,
And stand up for the right;
Go to the poor and needy
And bring them to the light.

To every heathen nation
We tell the Saviour's love,
While full and deep salvation
Comes to them from above.
But, while with strong endeavor,
We strive to make *them* free,
Let us relinquish never
Heathen this side the sea.

High floats the Gospel banner,
In every land unfurled,
And loud the glad hosanna
Rings back from all the world.
But while these cares enslave us
To lead *these* near the Throne,
God, in His mercy, save us
From passing by our own!

F. FOXCROFT.

CHILDREN'S MEMORIAL HOSPITAL.

A royal welcome was that which Santa Claus received from the little patients in our Children's Memorial Hospital in Allegheny on Christmas morning. His coming had been looked forward to with great delight. "I wonder what he will bring for me," "Will he have bells on?" and, "Will he shake hands with us?" were some of the questions asked concerning his coming. He came, and to every child brought a beautiful present. He was a really-real Santa Claus; had on a long coat trimmed with fur, great boots, big fur gloves, and every step he took little bells jingled. His face was very, very red, and he had long white hair. He had a little pipe in his mouth, but he did not smoke in *our* Hospital. He shook hands with every little boy and girl, and he said we had "a very nice hospital for little folks."

A good lady, living in Pittsburg named Mrs. J. M. Gusky, has been sending Santa Claus to every Orphans' Home

and all the charitable institutions in Pittsburg and Allegheny for *ten* years, with a beautiful present for every inmate. The Hospital managers pray that our Heavenly Father will give Mrs. Gusky His rich blessing.

In the "Mary S. Fulton" ward the King's Daughters of the Fourth church, Allegheny, had placed a lovely Christmas tree. It nearly reached the ceiling, and was trimmed beautifully. The door was left open between the "Mrs. Jane Patterson" ward and the large ward, so that the little boys who were unable to get up could see it. The "Young Helpers," of Salem, New York, sent a whole family of dressed dolls—one for each little patient, and each of the dolls had a name. Could the "Young Helpers" have witnessed the reception the dolls received we feel sure they would have felt repaid.

Mrs. W. P. Price, one of our managers, has three little friends who asked that they might furnish the Christmas dinner. After consulting with Dr. Vincent regarding the bill of fare, Ella Price, Nellie Jones and Lillie Morris brought to the Hospital the articles necessary for a nice dinner. They took much interest and pleasure in providing it, and we feel sure the day was brighter to them because they were enabled to do something "In His name."

The managers desire me to say "Thank you," to all the mission bands and the societies who have so promptly responded to our appeal to provide for beds. Every bed in the Hospital has been taken but *one* in the contagious ward, and we feel sure some band will very soon send us eighteen dollars, and tell us they will place their name on the remaining bed, and will paint it some color which they are to select.

Eighteen dollars covers the cost of a bed; the painting and the silver plate with the name are extra.

Some months ago the "Do What You Can" band of East Palestine, Ohio, through their leader, Mrs. Rev. D R. Miller, sent us twenty-two dollars and told us they would take a bed in the contagious ward. This amount covered everything. A little boy, named John Holmes, has been in the "Do What You Can" bed for some weeks. He had a *very, very* sore throat, but is slowly getting better. Santa Claus brought *him* a big drum.

Never since our Hospital opened its doors to the sick and suffering have our friends remembered us so generously as during the past few months. Their thoughtful kindness is appreciated, and our prayer is, that the Holy Spirit may be given unto them, in great measure.

SECRETARY.

PARSONAGE FUND.

Since the meeting of the W. G. M. S. in May, and, acting under the advice of the Board of church extension, the Women's Board has loaned thirty-five hundred dollars ($3500) for the erection of a parsonage at Spokane, Washington; forty-two hundred dollars ($4200,) for the erection of a parsonage at Colorado Springs, Col; eighteen hunered dollars ($1800) for the same purpose in Findlay, Ohio—$9500 in all. Pretty good showing for eight months we think. Mrs. T. J. Gillespie has been elected secretary of this department of our work, Mrs. H. C. Campbell having resigned owing to press of other duties.

WATER-CARRIERS IN INDIA.

Heavily laden they trudge along,
And their shoulders and backs must needs be strong,
As they pass on their way to the city street;
With their skins of water clear and sweet;
For no water is there save what they bring
From some far-off well or crystal spring.

And *others* are carrying day by day
The Water of Life through a weary way,
That those now parched with thirst may share
The life-giving drink which they gladly bear
Dear children, don't forget to pray
That God may help them every day.

Juvenile Instructor.

PROGRAMME FOR MISSIONARY MEETING.

THE CHURCH IN OLD TESTAMENT COMPARED WITH THE CHURCH IN NEW TESTAMENT TIMES.

Prayer by Leader. Sing Ps. 114 C. M. Read 1 Pet. 1st ch. Sing Ps. 115 C M. 6-10.

The Bible reading.

First: Prove it is the *same church.* Rom. 11:17 23, 24. Matt. 5:17.

The Law which was given to Moses at Mount Sinai is the same law that Christ expounds in his sermon on the Mount. Ex. 20; Matt. 5 ch., 22 ch., 37–40 verses.

Second:

Christ ever present. Old Testament church, Ex. 13:21, 22. New Testament church, Matt 28:20, last clause. Acts 7:38.

Third:

Old Testament church *exclusive* Gen. 12:1. Numbers 23:9. Neh. 9:2 Num. 5:2.

The whole Levitical service was peculiar to that people and tended to the exclusive.

Fourth:

The New Testament church, *inclusive and aggressive.* Matt. 28: 19, 20; 5: 13,14. Luke 5: 12, 13.

Progressive. Matt. 5: 8. Heb. 12: 14. 1st Pet 1: 10, 11, also 20th verse, Gal. 3: 24 to end of chapter.

Close, using Ps. 116 C. M. 9-12. The Lord's Prayer in concert.

MRS. N. C. MCDILL,
Richland, Ind.

Editorial Department.

THINGS TO BE REMEMBERED.

1. That all articles for publication should be sent by the fifth of the month previous to issue to Mrs. W. C. Hutchison, Xenia, Ohio.
2. That subscriptions and complaints for non receipt of MAGAZINE should be sent to Mrs. J. G. Carson, Xenia, Ohio.
3. That all questions and business pertaining to the Women's Board should be sent direct to the respective corresponding secretaries whose addresses stand permanently under the head of Women's Board.
4. That all names and addresses should be written plainly that no mistake may be made in reading them.
5. Subscriptions may begin at anytime Prompt renewals will save publishers much trouble, and MAGAZINE needless expense.
6. If one half the membership of missionary societies subscribe for the MAGAZINE, we would have the help and encouragement of 9,814 women. If each society will send *only one* new subscriber, the increase will be 852.
7. The books of the Treasurer of Women's Board close April 14. All thank-offerings should be sent by the Presbyterial delegate to General Missionary Society, to meet in Philadelphia in May, and not to Miss E. J. Sloan, Treasurer of Women's Board.
8. Thank-offerings must not be made from regular monthly contributions—they are over and above regular dues.
9. The aggregate of the contributions and success of the work depend upon local societies. If every local officer will study her individual duties as such, and faithfully perform them, an increase will be made (with the blessing of God), in the spiritual, intellectnal and financial interests of our beloved work. as has never been made before. "Howbeit this kind goeth not out but by prayer and fasting."

Sabbath ,March 13th, has been named by the Women's Board to be observed as "Thank-offering" day by the missionary societies throughout the church. The president of the Board says it has been observed in that vicinity with evident profit by a special sermon from the pastor. "Thank-offering envelopes" were distributed in the pews and lifted at the next missionary meeting or in the collection. However, for the benefit of those who may wish to observe it on their regular day of meeting, a special programme will appear in our March number. Need we urge a special observance? Experience has proved it a dellghtful and profitable service. Those who have engaged in it will not willingly omit it, and it is hoped no society will allow this season to pass by without participating. Our wants are many. Let us assemble and with united voice aed heart call upon God for his blessing, and thank him for his great goodness

OUR GENERAL MISSIONARY SOCIETY CHARTER.

At the last meeting of the General Assembly there was a sharp discussion over the charter of the Women's General Missionary Society. Objection was made, according to reports of the Assembly's proceedings, that the charter does not recognize the General Assembly, does not define the relation of the Women's Board to the other Boards; that it places it in the power of a few to elect the directors, and control the business of the society. As the time for the next annual meeting of the society is not distant, it may be well for the Missionary societies to consider the whole subject, so that, if need be, the proper amendments may be proposed to the charter to bring the society into its proper relation to the General Assembly. It is understood by all that any defects in the charter arose from what it was supposed the law requires, and not from any disposition to depart in the least degree from the wishes of the General Assembly.

1. The Women's Board as such is not incorporated; it is a Board of Directors, elected by the corporation. The other Boards of the church are all directly incorporated, the members being elected by the General Assembly. There is direct subordination and responsibility to the General Assembly.

2. The corporation is the "The Women's General Missionary Society of the United Presbyterian Church of North America." The charter of this corporation does not in any wise recognize the General Assembly, and does not define the relation of the Women's Board to the other Boards of the church, except in this general language: "The said corporation is formed for the purpose of supporting missions in our own and heathen lands, in harmony with the regular Boards of the United Presbyterian church." "In harmony with," is very indefinite.

The membership of the corporation is composed of "the delegates chosen in the year 1888, by the several Presbyterial Missionary societies of the United Presbyterian Church of North America, to attend the General Assembly of said Presbyterial societies, and their successors." In the By-laws provision is made for an annual meeting in Pittsburgh at a certain time for the election of directors, and other officers and agents, and the transaction of the business of the corporation. It is also provided that the General convention—[In the charter, "Assembly"] of said Presbyterial societies shall be held annually in May at any place within the United States of America." At this general meeting "five directors may be nominated for election at the annual meeting of the corporation to fill the places of the five who retire."

This arrangement is peculiar. There are two annual meetings of the corporation, one fixed annual meeting for the election of directors, and the other a general meeting held in any part of the country selected. At this latter meeting the corporation nominates persons to be elected directors at the annual meeting in Pittsburg. Of course such nominations are always accepted, but it is a peculiar arrangement to have the corporation at one meeting nominate to the corporation at its next meeting. It is understood that this was because the meeting of the corporation must be held in the State giving the charter. But when that same body of delegates meets outside the State it cannot transact corporate business.

3. This raises another question: Can a *delegated body* be made a corporation? The corporation is the body of delegates. When these delegates have met in the general convention in May, and some of them have met again on the third Friday of May, to elect directors and other offic-

cers, and have returned to their homes, what becomes of the corporation? The delegates have performed their duty, and their commission has expired—the corporation has ceased to exist. There is no provision for the continuation of the delegates, or for any subsequent meeting of the corporation.

Can a corporation exist which does not have *continuous existence*? Can a *delegated* body be a corporate body?

4. As the Woman's Board of Directors is not the corporation, can it exercise corporate powers? Can it, for example, execute a deed of real estate, using the corporate seal?

These remarks are made to call attention to the subject so that whatever amendment may be presented, by the Assembly's committee of conference, may be broad enough to cover the whole case.

What would cover the whole case? So far as the points referred to above are concerned, it would meet the case for the *Board* to be made the corporate body. Then the General Society would hold its annual meeting, transact the business as the General Assembly does, and elect, not nominate, but *elect*—the directors, or members of the Women's Board. It would bring the whole into more perfect harmony with the General Assembly work to have the election of the members of the Board subject to the approval of the General Assembly. But the essential point now under consideration is that the *wrong body has been incorporated* and the validity of its incorporation is subject to serious question.

R. N. E.

It is with grea pleasure we note the enlargement and improved appearance of "The Young Christian." Dr. Miller, in his capacity as editor of the church literature for the young, is proving himself a workman needing not to be ashamed.

Our unknown "Friend," of Pittsburg, has again remembered us with a gift of five dollars to furnish the MAGAZINE to persons not able to take it. This is very opportune, as we have in several instances been notified to discontinue the MAGAZINE because of inability to pay.

The twenty-second annual report of the "Woman's Foreign Missionary Society" of the Methodist Episcopal church, for the year 1890--91, has come into our hands with the compliments of Mrs. J. T. Gracey, D. D., secretary and chairman of the committee on Literature. We are pleased to note that the reports, presented at the last annual meeting, showed an advance all along the line; especially was the financial report cause of rejoicing and gratitude, showing as it did that "never in any year of the society's history, had such an amount of money been raised—$263,660.69, an advance of forty-three thousand dollars over the preceding year."

The reports from the many foreign districts and from the Home Work as conducted by the various branches are brimful of interest, and show a wise enthusiasm and devotion.

BOMBAY, INDIA, Nov. 30, '91.

We reached here yesterday, and intend leaving, D. V., this evening for the Punjab. All are well and glad to be on land once more. Feel as if we cannot tarry here when there is so much to be done, and will hasten away to get to the work for which we have come. Ask your readers to pray for us that we may have much of the Spirit with us.

ROSE A. MCCULLOUGH.

We are truly thankful that our missionaries "have escaped the perils of the sea," and to hear of their safe arrival at their desired haven; and may they be safely kept and abundantly prospered in their good work.

The able and 'time-honored, "Evangelical Repository" has ceased to exist and its subscription list has been purchased by the "United Presbyterian." As a monthly periodical it had its own peculiar advantages as when bound it was a valuable addition to any library, being thus suitable for reference. The "Repository" was founded in 1824 and hence has been doing its faithful work for 68 years nearly its three score and ten, a long and useful life, of which only the light of eternity can reveal the full significance.

Many in this land, and in all lands, sympathize deeply with the English royal family and people in the loss of Prince Albert Victor, Duke of Clarence and Avondale, and heir presumptive to the British crown. On no one perhaps does the stroke fall so heavily as on his lovely and beloved mother, the Princess of Wales, and on the amiable and popular Princess May, to whom he was so soon to have been married.

"She will miss him
She whose young lips,
Thus early taste
Life's cup of bitter woe,
For her grief cannot be written
We may not her sorrow know"

Thus within a few days two of the worlds' great princes are called, despite the prospect of useful service and the tenderest ties of affection, into the great world beyond, giving the lines of the royal psalmist additional emphasis.

"Put no trust in earthly princes
Nor man's son whose help is vain,
Soon his breath and thoughts forsake him
Back to dust he turns again."

Somehow work among the Indians is always full of interest, if not pathos. We have good reason to hope from the recent additions made to the working force, and the needed improvements to our mission property, that our work among the Warm Spring's will increasingly flourish and develop, as it is more vigorously prosecuted. In the past it has suffered from delays, and been fettered by restrictions beyond the control of its warmest friends. It will demand a continuous supply of means and prayer. Let us give these without stint or measure, and let us enter with loving sympathy into the spirit of loneliness and isolation which must come into the lives of these far away Home missionaries. The following are the names and addresses of our missionaries to Warm Springs Indians:

Rev. Joseph Alter, United Presbyterian Mission, Warm Springs Indian Agency, Crook Co., Oregon.

Rev. James A. Speer, United Presbyterian Mission, Wapinitia, Oregon.

It is with sorrow that we note the passing away from this world of His Highness, Tewfik Pasha, Khedive of Egypt. "Oh! he was gentle, mild and virtuous," and was, as the Arabs say, "Iben Ommaho"—"the son of his mother," which signifies that when one is fierce, full of vim, and ever on the *qui vive*, he is said to be "the son of his father;" but when he is gentle, pious and peaceable, he is said to be "the son of his mother." Our readers will remember the excellent picture of the Khedive which appeared in the July number of MAGAZINE of 1888, and the kindly, benevolent expression of the handsome face. Though a devout Moslem, unlike most of that faith in high position, he was faithful to one wife, and his widow, who is a fine, accomplished, and liberal minded lady, mourns the loss of a devoted husband. Though generous and peaceful, he was, on occasion, brave to the last degree, as shown by the risking of his own life in visiting the hospitals in Cairo when the cholera was raging there, and this from his own high sense of duty, when others were attempting to dissuade him from it. His position as ruler of Egypt, in the turbulent times of Arabi Pasha, and during the English occupation, was very difficult but through it all he maintained a quietness and self-poise which won for him a

warm place in the hearts of his people and the respect of the world. In the May number of MAGAZINE of 1891, there appeared an account of an illumination in his honor in Asyoot, Egypt. At that time some of the missionaries had the pleasure of meeting him and were much impressed with his kindness and urbanity. The influenza, which has proved so fatal this season, took him for its shining mark, and on the evening of Jan. 6, 1892, he passed, as the Moslems say, "To the mercy of the merciful." His son, Abbas Pasha, who succeeds him, has already been warmly welcomed in Egypt, where he recently arrived from the continent. He has had the benefit of an English education, speaks many languages, and, it is hoped, will be as happily in accord with the beneficent English rule as was his worthy, honored father.

Some of the Indian women on the Yakama and Puyallup reservations have asked that women evangelists be sent to them, and in response Mrs. E. C. Miller has been sent to Yakama, and Mrs. Bell to Puyallup. The doing of gospel work among Indian women will result in great good. If they can be taught the blessedness of peace, and be made to know the Prince of Peace, Indian wars will soon come to an end.

What a spectacle was beheld at the Yankton Agency, S. D., a few weeks since, when 1000 Sioux, representing 16 tribes, came together to hold an annual meeting to tell and hear the story of the victories of the cross. And it was only a year before that the "Messiah craze" and the war were on. These were all Christian brethren and Presbyterians and Congregationalists. Among the subjects in which the Indians took an active and eloquent part were these: "How to Prevent the People from Being Led Away by False Religions," "Should Mourners Refrain from Attending Public Worship?" "How to Make Preparation for the Sabbath," "The Proper Uses which the Dakotas Should Make of Money Annuities." And further, Bishop Hare, writing from the Rosebud Agency, South Dakota, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1500 people camped around an open circle. The women, representing 36 local branches of the Woman's Auxiliary, presented in cash $800, and the young men $170 for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."

At the last meeting of the International Missionary Union, after the reading of a paper ably advocating the establishment of elementary and graded schools in Southern India, Dr. Hamlin spoke in strong approval of this paper: "I am tired of hearing that we are not responsible for the conversion of a single soul but that we are responsible for the evangelization of the world. For the past two or three years I have heard much of this kind of talk. I feel just like telling such a speaker, 'O, stop! stop!' The idea that missionaries are just to run over heathen provinces and countries declaring the Gospel, and then thinking their duty is done is folly. The missions that have been blessed and have had fruit are those which have come to stay; who have organized schools and used every possible agency for enlightening the heathen, and shepherding, educating and developing a healthy, self-supporting native church."

Mrs. Grace Gardiner, of London, England, author of "The complete Indian Housekeeper", and of several excellent articles which have appeared in the Mag-

azine, thus writes:

"If I had more leisure I would gladly do more for your most excellent, breezy Magazine. It has so much life about it I always look forward to its arrival every month."

CHURCH EXTENSION.

The receipts by the treasurer of the board of Church Extension for the past month were as follows: From congregations, $634.47; from Sabbath-schools $59 48; from young people's societies for Lincoln $51.00; from individuals, $157.00; a total of $902.22. This is a small amount for the month.

The lots not needed for the First Church, Columbus, have been sold. A very fine lot has been bought for the north side mission. It is at the corner of Neil ave. and Hermann street. It is beautifully located, and in the early spring a Sabbath school and church building will be erected; the lot cost $2750. In this the mission will be dependent on the churches of Xenia Presbytery, and we hope they will receive liberal aid. Walls is one of the new and important towns which are springing up around Pittsburgh. It is about fourteen miles east of the city on the Pennsylvania road. Here the railroad company has located its shops and freight transfer, giving employment to several thousand men. Two lots have been bought for $1.230. There are many such places in the surrounding part of the country, in each of which there might be a church established if the men and money were at command.

During the past month the Presbytery of Conemaugh has bought a lot in Altoona. The Presbytery undertakes to pay for the lot; the Board will give aid for the church. Altoona is the great railroad city of over 40,000 people. The missionary, Rev. R. A. Hutchison, is very much encouraged.

As the readers of the Magazine are interested in the parsonage fund, I give the following extract from a letter written by a pastor, who has lately entered a parsonage: "We now have a parsonage situated in the best part of the town. It is in a cluster of natural forest trees—two hickory, two black oak, five white oak, and one magnificent elm. The congregation bought the property for $1.200. The house has seven rooms, with pantry and cellar, well, cistern, barn. While in some things the house is not as convenient as it might be, how much better off we are than my predecessor, who, during the ten years he was pastor, had to remove twelve times! Ordinarily the pastor in the western towns who does not own a house or have a parsonage has to move, on an average, of once a year. If congregations only knew how hard it is and how expensive, more of them certainly would provide their pastor with a house. I feel that he can do better work, and give better service, if he rests secure from the worry and uncertainty of moving day, and the danger of being unable to find a house in which he can live comfortably. Had I had to move at any time since I came here on 30 or 60 days notice, I would have been compelled to move to some other town. We are very thankful for our comfortable home secured for the pastor's use according to the General Assembly's rules.'

There are several applications for parsonages before the Board, but no help can be given in the present state of the treasury. A. G. WALLACE, Cor. Sec.

January 6, 1892.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT WOMEN'S BOARD, JANUARY, 1892.

Twelve members present. Devotional exercises led by the President. Foreign Secretary detained at home by illness.

Treasurer reports December reciepts, $1467.49; Expenditures, $2385.02. The missionaries in India received $930 of this amount---$200 for the parsonage at Sinemasho, Ore., and $481.63 for house at Millers Ferry, Ala. Small sums of thank-offering money are still being received; when undesignated, they are for the present put in the parsonage fund.

Home Secretary reports from Mr. Alter, Warm Spring who says they have occupied the church since Thanksgiving; had 16 added to the membership; have expended $700 on repairs to the church, $100 on the parsonage; have lately organized a Christian Endeavor society; asks for Bibles and other S. S. literature. The secretary authorized to try and procure Bibles from Board of Publication, failing this, to purchase six dozen and divide them between the two stations. Letter from Mr. Speer, Waponitia, who urges that a Bible reader be appointed to this mission; mentions name of a party who he thinks would be suitable. The recommendation was favorably considered.

Miss L. W. Johnston reports the Christmas treat; 17 new scholars; made 51 calls; is arranging for cottage prayer-meetings. Hiawatha, Kansas, makes application for a woman Home missionary. The Young People's Society offers to pay one half the salary.

Pueblo.—Mr. Gordon says they have 52 members; makes some requests, which are granted.

Mrs. Thos. J. Gillespie was elected to fill the position of Secretary of Parsonage fund. Notes and mortgages were accordingly turned over to the new secretary.

Freedmen's Secretary reports that Miss E. Wallace Knoxville, has been granted leave of absence, and is expected to visit Pittsburgh, when a conference in regard to Industrial work will be held. Mr. Cloud, of Miller's Ferry, reports the building at that place to be satisfactory and substantial. Mr. Veazy says they have 263 scholars enrolled—89 girls in the sewing-room. It takes 200 yards of material to keep them busy, and they had only 50 yards on hand. The President of the Women's Board, seeing the necessity of their having material enough to work with, ordered $50 to be sent for the purchase of material.

Henderson, N. C.—Miss Brownlee is in charge of the school temporarily. Treasuter instructed to send $50 to Henderson for sewing school.

MARY W. PORTER.
Sec. W. B.

TREASURER'S REPORT.

Receipts for November, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign—Greensburgh, $10 40; Unity Westmoreland, 11; McKeesport, 10; Willing Workers, Parnassus, 10; Laurel Hill, 6; Irwin, 10; Clear Fork, 10; Colony 3.25; Huntsville, 25; Mrs. E. Eliza Adams, Windham, O., 5; Stubenville, 35; 1st East Liverpool, 12.60; 2nd Xenia Y. L. Soc., 8.35; Tuscarora, 13; Y. P. Soc., Tuscarora, 1; Andrew, 8; Venice, 17.15.

Salaries.—Miss Smith, Northwood W. M. S., $10; Miss Corbett, Brookville Pres., 100; Miss Martin, Stubenville Pres., 125; Miss Logan by Mrs. Sarah E. McKee, Cal., 25; Miss M. McCahon, Chartiers, 108.50; Miss Thompson Muskingum Pres., 90.75.

Miscellaneous.—Mrs. Sarah E. McKee, Cal., Zenana work Egypt, 25.

Dr. Johnson's Hospital.—Buds of Promise, 1st Allegheny, 10.

Home.—Miss Kate M. Young, Kirkman Ia., 2.50; McKeesport 10; Laurel Hill, 6; Bethesda, 10; Irwin 10; Mumford, 20; Troy Detroit, 25; Big Spring, 16; Lower Chanceford, 15; Sugar Run, 18; Scotch Ridge, 10; 1st Allegheny L. H. M. S. for Salt Lake City, 40; Salineville, 5; 2nd East Liverpool, 20; Service, Frankford, 10; Taylorstown Y. P. M. S., 15; East Union, O., 7.80.

Home Salary.—4th Allegheny Y. L. A. Soc. 50; Miss Jennie B. Wallace, Sewickley, 5; Girl's Mission Band, 5th Allegheny, 20; 1st Allegheny Mis-

sion L. M. S., 5.

W. S. Indians.—Mrs. Jane P. Moore, Cassville, O., $35; Mrs. Caroline A. McClure, Passavants' Hospital Pittsburgh, 500; Bloomfield Muskingum, 10; Rev. Jos Alter, Warm Springs, Or., 16.24.

Freedmen's.—Clear Fork, 1; 6th Allegheny for Athens, 10; 1st Mercer salary industrial teacher, Henderson, 25; 1st Allegheny L. H. M. S., shoes at Miller's Ferry, 20; Jefferson, O., for Henderson, 22.66; Bloomfield, O., 10; Norwick, 10; Salt Creek for Chase City, 15; New Market Henderson, 11.34; Service Pa, 10; West Middleton, 20; Cowasburg Henderson, 20.

Church Extension and Parsonage Fund.—Greeley Kan, 5; Sharon, 5; Y. L. Soc., Sugar Creek, 13; Second payment on Spokane parsonage, 82,40; Scotch Grove, 15. 53; 1st Los Angeles, 10.45; Interests on deposits, 240; Mission Band Bethesda for Pueblo, 5; Young People McKeesport for Lincoln, 5;.

Ministerial Relief.—Huntsville, 8.30.

Aged People's Home—Bethel West Moreland, 7; Troy Mich., 10. E. J. SLOAN, Treasurer.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.]

ANS. According to the request made in October number of the Women's Magazine, our society expresses a preference toward having the minutes of the General Missionary convention published in the Magazine and not in pamphlet form. This vote was unanimous. Voda V. Elder Sec., Huntsville, O.

ANS. Can societies designate the object to which they wish the thank offering appropriated? They can, and the Women's Board will send it as directed. See Question Drawer in August number of 1891.

ANS. How can we interest ladies in the Missionary Society, who do not attend? First, try and interest them in the general work of missions This can best be done by persuading them to subscribe for "The Women's Missionary Magazine," and to read it. Second, make the meetings of the society as interesting as possible; then, if advisable, ask these ladies to invite the society to meet in their homes. These suggestions may fail to accomplish the end, but can be tried if they commend themselves to your best judgment.

SUGGESTIONS.

In each church a union meeting would be pleasant and profitable. This is suggested by the following, from "Women's Work for Women.', "Here in Chicago there will be an all day meeting each denomination taking entire charge of a certain hour. A committee, appointed the year previous, meet in December and arrange the programme. In smaller places such a long meeting might not be desirable.

It is not too early to begin to pray and plan for the General Meeting. Find out (if you do not know) who your Presbyterial delegates are. And ask them to present at the meeting any suggestions which you may feel will be profitable to workers generally.

Mr. Gladstone is credited with the following: "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation." *Missionary Review.*

We have before us a list of books in the library of the International Missionary Union. "Our Indian Mission," by Dr. Gordon, heads the list. It is valued by others, but how many United Presbyterians are there who have never seen or read the book?

PARLIAMENTARY RULES FOR MISSIONARY SOCIETIES.

The parliamentary rules here given were published in a late number of the *Home Mission Monthly.* Though brief and simple, they contain all that is ordinarily necessary. We reprint them, thinking our workers will find them available and suggest that they preserve them for study and reference:

(1) The President should take the chair promptly at the hour appointed for the meeting and sholud open the services with Scripture reading and prayer.

(2) After devotional exercises the Secretary should read the minutes of the last meeting. If the Secretary is absent, some one should be elected to take her place temporarily. When the minutes are read, the President should say: "Are there any corrections? If not the minutes stand approved as read." If there are any corrections, they should be made during the reading or at its close, and the President should then say: "The minutes, as corrected, stand approved."

(3) The following is the customary order of business, after devotional exercises:

1. Reading minutes, and approval of same.
2. Reports of standing committees.
3. Appointment of special committees.
4. Unfinished business.
5. New business.
6. Report of special committees.
7. Adjournment.

(4) At the annual meetings the order of business is necessarily somewhat different, and may be as follows, after devotional services:

1. Roll call by the Recording Secretary.
2. President's address.
3. Report of Corresponding Secretary.
4. Report of Treasurer.
5. Appointment of committees, as nominating, on resolutions, etc.
6. Addresses.
7. Business matters.
8. Report of nominating committee, and election of officers.
9. Report of committee on resolutions.
10. Adjournment.

MOTIONS.

(5) All business should be brought before an assembly by a motion. When a member makes a motion it should not be debated or acted on unless it has been seconded.

(6) When a motion is seconded, the President should distinctly state the motion and say: "Are there any remarks?" If no remarks are offered, then the President should put the question thus: "All who are in favor of the motion will say 'Aye.'" When those in favor have voted, the President should say: "All who are opposed will say 'No,'" and should then announce that the motion is carried or lost, as the case may be. If there are any remarks, the above question should be put as soon as the debate closes.

(7) Any motion can be amended by adding to, inserting or striking out a part, but the amendment cannot be acted on unless seconded.

(8) An amendment should always be voted on before the original motion. If lost, then the original motion is considered, but if carried, the President should say: "All who are in favor of the motion as amended, will say 'Aye,'" etc.

(9) An amendment can be offered to an amendment, but no further amendment is in order. When

an amendment is offered, it must be acted on first, then the amendment must be acted on, and then the original motion.

(10) The following motions are not *debatable*, and no debate can therefere be allowed on them, viz:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.

(11) The following motions cannot be *amended*, hence no amendments to them are allowable, viz:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.
5. To reconsider.
6. To postpone indebnitely.

(12) A motion to adjourn is not in order when any member is speaking, nor when a vote is being taken. It takes precedence of all other motions except to "fix the time to which to adjourn," to which alone it yields. If lost, it cannot be repeated until some intervening business has been transacted, when it is in order.

(13) A motion, or call, "for the order of the day" does not need to be seconded. When made, the order assigned to that particular time must be called up, unless by vote it is postponed to a given time or for a few minutes, that the subject under consideration may be finished.

(14) The object of the motion "to lay the question on the table" is to postpone it for the present hat it may be taken up at some future time.

(15) The object of the motion "for the previous question" is to suppruss debate and bring the assembly to a vote.

(16) The motion "to consider" must be made by one who voted with the prevailing side, and is debatable only when the question to be considered is debatable.

(17) The object of the motion "to postpone indefinitely" is to entirely remove the question from before the assembly. It is debatable. No 14 is more useful, as that is undebatable.

(18) When any member notices a breach of order, she can rise and say: "I rise to point of order," which she must state without debate, when the President decides at once whether the language used was "in order" or "out of order."

(19) When a member is dissatisfied with a decision of the President she may appeal from the decision, saying, "I appeal from the decision of the Chair." If seccoonded, the President shall say: "Shall the decision of the Chair stand? and take the vote without any debate, and announce the result. Either a majority or a tie vote sustains the Chair.

COMMITTEES.

(20) A committee usually consists of three or five members, and ordinarily is appointed by the President.

(21) The first person named by the President is considered the chairman of the committee.

(22) When a committee is expected to report at the same meeting, they ask the President for leave to retire. When ready to report, the chairman reads the entire report, and some member should move that the report be accepted. If carried, this simply discharges the committee, but does not adopt their suggestions. In that case, another motion is necessary, namely, to adopt, for accepting a report is not adopting it as the action of the entire body. Freqnently the motion—and this is the preferable form—is, "I move we accept and adopt the report," in which case no further motion is necessary.

(23) When a committee to nominate officers is ready to report, the President should ask another to take the chair, unless she has most positively refused to serve for another term, and is sure she will not be renominated.

(24) While business is going on one should engage in private conversation without express permission; nor should members address one another, nor any person present, but through the presiding officer.

(25) In all times of perplexity, the President should remember the advice of a great writer on parliamentary law that, "the great purpose of all rules is to subserve the will of the assembly rather than to restrain it; to facilitate and not to obstruct the expression of their deliberiate sense."

(†It is the duty of the Recording Secretary to keep the minutes and give all public notices through pulpit and press. It is the duty of the Corresponding Secretary to conduct the correspondence with individuals and societies, under the general supervision of the President.)

The Chicago Presbyterial Association met at Dakota, October 13. Delegates were present from Camp Creek, First Chicago, Dakota, Hanover and Wheatland. The programme, as announced, was carried out as far as possible. The Hanover society was received into the Association. Mrs. Dr. Kelough, of Hanover, was elected delegate to the W. G. M. S., and Miss Maggie Spear, of Hanover, alterate. A petition was sent to the Commissioners of the World's Columbian Exposition, asking that the exhibition be closed on the Sabbath. Officers for ensuing year:

Pres., Mrs. Findlay, Wheatland; Vice Pres., Mrs. Brockett, Dakota; Rec. Sec., Mrs. J. A. Patten, Chicago; Cor. Sec., Miss Gilkerson, Peotone; Treas., Miss Mary White, Zion. Next meeting will be held at Hanover. SEC.

Memorial tribute of Woman's Missionary Society of the Sparta United Presbyterian Congregation on the death of Mrs. Maggie Eiker.

We desire to record the high esteem in which we held Mrs. Eiker, one of our charter members, and one whose quiet Christian character we always admired. She was one whom we thought could not be spared, but God who knows so well what is best called her home. We who have long worked with her in the Master's cause earnestly desire to follow her example of faithful devotion in Christian work. We also wish to express our sympathy for those who belong to the inner circle, the family, and we commend them to Him who was the source of comfort from which their departed loved one partook so abundantly. We with them cherish her memory by loving thoughts.

MRS. THEO. FINLEY,
MRS. J. J. BORDERS,
MRS. F. R. CROTHERS, } Com.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison, Xenia, O.

Complaints for non receipt of Magazine, remittances for subscription, change of address Mrs J. G. Carson, Xenia, O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

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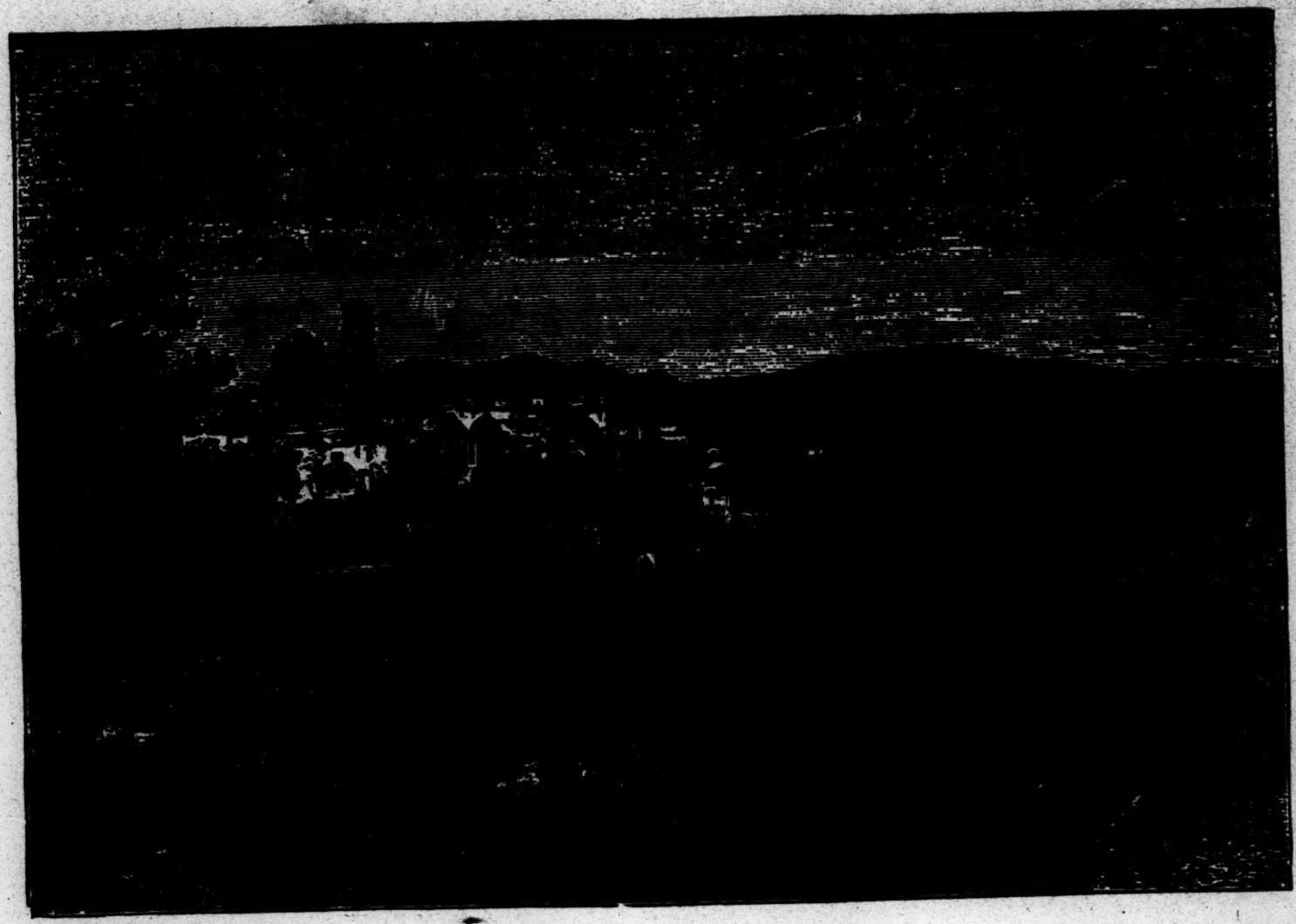

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